

Blood, Wine, and the Golden Chain

Mysticism in the 21st Century

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Sirius Ink Publications

First edition: forthcoming 2013.

This document contains a draft **Introduction** and **Chapter Five (The Order of Nine Angles)** in advance of the publication of the complete textbook.

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FOREWORD

This special advance copy of Chapter Five is available with the assistance of my collaborators in the project, to whom I am always grateful. As the ONA does not *per se* support copyright, the simplest and best solution in terms of professional obligation is to permit the free copying of this Chapter, in advance of the textbook.

The complete textbook will be available in English and Arabic in Summer 2013.

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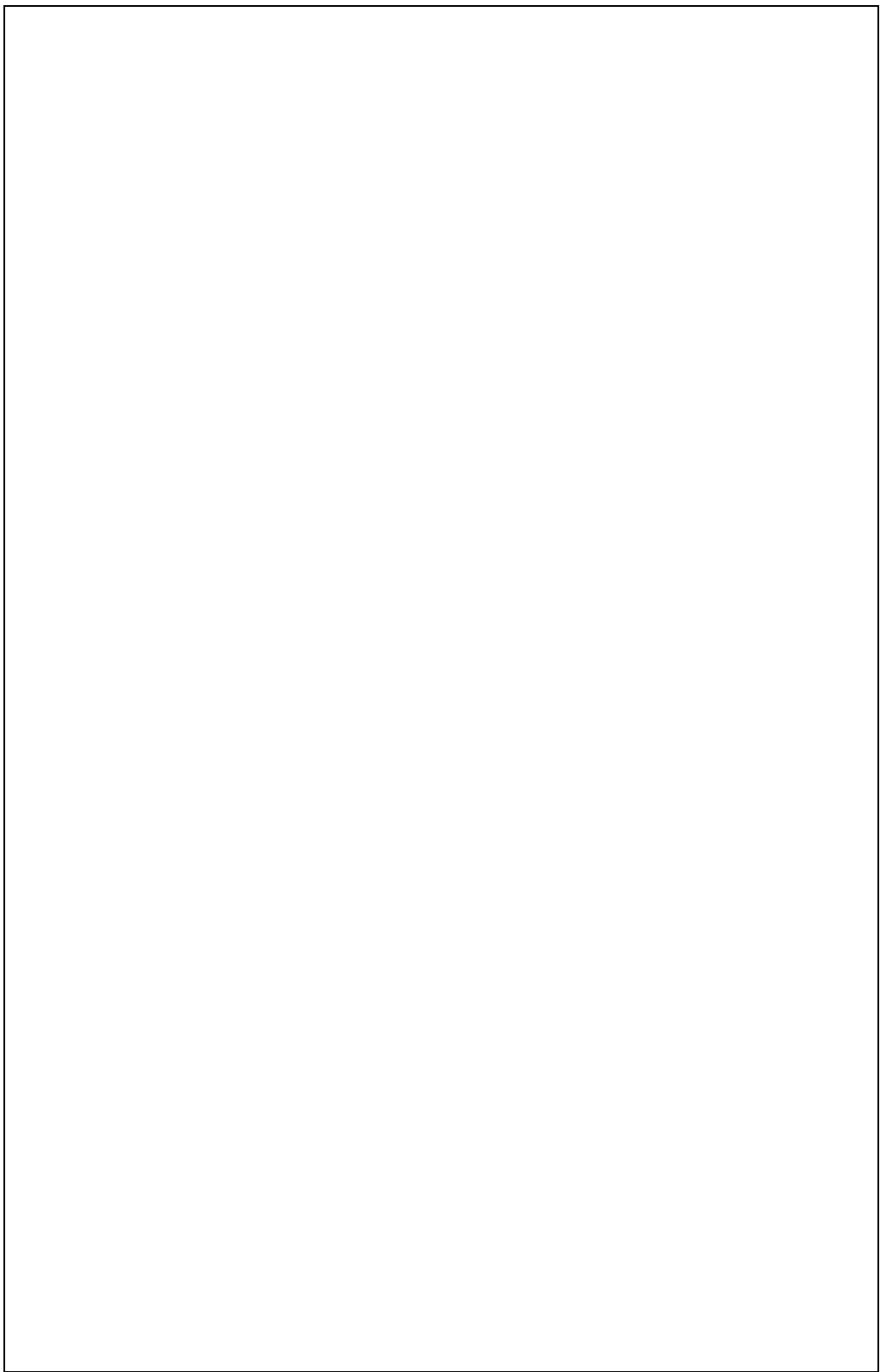
INTRODUCTION

Religion and Religious Studies are active markets, perhaps more active in the past ten years than in the previous fifty. While Christianity and Islam, for example, continue to attract respectable numbers of converts, a sizeable number of people in North America and Europe seek guidance and spiritual growth from non-conventional sources, or from mystical traditions that are on the fringe of larger religious systems. While some have chosen Buddhism or Zen, we have equally seen Sufism for non-Muslims, Yoga and Tantra for non-Hindus, and Kabbalah for non-Jews; all four examples are relatively common, yet held to be theologically problematic or even heretical by the orthodox leaders of those faiths. Further, others still have sought enlightenment from neo-gnostic movements and initiatory societies like the Freemasons or OTO, or even returned to pagan traditions, painstakingly reconstructed by both academics and amateurs. Morocco itself has always held an allure for spiritually-minded outsiders, with its rich (mainstream) Sufi heritage, as evidenced by the “Sacred Music Festival”.

Consequently, many universities today with a religious studies program have faculty who specialize in mysticism (e.g. Harvard, Brown), or offer courses in Mysticism (e.g. Ottawa, Toronto, UCLA), or even entire degrees in mysticism (e.g. University of Kent, University of Amsterdam). There are many textbooks that address mysticism as a medieval phenomenon (Oxford Press has 30 such books), or books that address a single contemporary tradition. However, there are very few textbooks or anthologies that address multiple mystical traditions in the 21st century. As an undergraduate in the Department of Classical and Religious Studies at University of Ottawa, the author of this work took such courses as “Contemporary Religious Movements”, “Mysticism and the Occult”, “Death and Dying” – all of which strongly featured mysticism and were excellent courses, but which had no fixed textbook, and had to be taught by course pack. As mysticism is very much a contemporary phenomenon, a new textbook is much needed.

The other important rationale behind the project is the developing the new graduate program in religious studies at Al Akhawayn University. Among the short list of possible courses for the later semesters of the program are 'Mysticism' and 'New Religious Movements'. It is the author's hope that this book could be used in one or both courses. Thus this project aims to produce a contemporary textbook of 'mystic' or 'initiatory' religious traditions. The book is being written in English, then translated into Arabic. The traditions featured have been chosen either due to acknowledged international presence and long established tradition (i.e. Yoga, Sufism, Theravada Buddhism, Kabala) or because other recent studies have acknowledged them as up-and-coming traditions (i.e. The Rune Gild, ONA, Wicca). Sufism has been accorded two chapters, as the first chapter will address the Bouchichi tariqa of Morocco, while the later chapter will address the Naqshbandiya, which are a more international order of Central Asian origin.

Finally, a word about the overall tone of the book. Over the years, one of the more pained frustrations voiced by some of my own students (with a religious background) is that they could not locate or recognize themselves in 'academic' discussions of their own tradition. As an example: evangelical Christians often cannot identify with supposedly 'objective' descriptions of their own particular brand of Christianity, after it has been wrenched and contorted into place by seemingly unaware scholars. As a rule, we must agree that if members of a given tradition do not recognize their own tradition in the words of the academic, then we have failed seriously at some level. With this in mind, this textbook is written with the participation of members of the traditions covered herein – not with the intent to write a *sympathetic* account, but to ensure that the reader encounters a description of the tradition that is *recognizable* both by its members and students of religion alike.



CHAPTER FIVE: THE ORDER OF NINE ANGLES



On inspection, the Order of Nine Angles is a fascinating blend of both pagan and sinister hermetic currents.¹ With its roots in several British covens which have since vanished, the ONA has grown in size such that its member cells can now be found on all continents, and boasts a sizeable presence in occult cyberspace. Though its tenets and practices are reminiscent of tales of dark medieval or even pre-Roman cults, the ONA today embraces contemporary technology in sharing its philosophy, and its texts are available on a multitude of websites and through such online media as video and music. With the watchwords *pathei-mathos* ('learning through adversity'), the ONA is unique in that it offers an aggressive and elitist spirituality, which pushes its members to find and overcome their mental, physical, and psychic limits in the quest for spiritual ascension. In parallel with grueling athletic and mental challenges, the ONA acknowledges a pantheon of 'dark gods', along with an occult system designed to introduce the initiate to the *acausal* or supernatural world of the mystic. Indeed, if the mysticism of the ONA is transgressive, its politics are equally so, as the Order challenges its members to overcome not only personal, but social and ethical limitations. Yet while it suggests rebellion against authority, the ONA likewise demands a sense of honor and solidarity for those mystics who travel this dark road together.

BACKGROUND OF THE ONA

The founder of the group, **Anton Long**, has remained a mystery to members of the movement, as well as to academics.² While several individuals have been at times identified as possible candidates, the true identity of the figure remains a mystery. Long states in his own biographical notes that he was born a British citizen, who in his youth travelled extensively to such destinations as Africa, Asia, and the Middle East.³ It is likely, given his later writings, that he was exposed to a considerable range of folkloric and mystic traditions of those regions which he visited. On his return to England, the young man busied himself in academic pursuits, and appears to have reached fluency in the classical languages (Greek and Latin), as well as Arabic and possibly Persian. Yet as a student, Long appears to have been drawn to the darker elements of society, and by his own admission was involved in criminal activities. At the same time, and perhaps due to his experiences overseas, Long also began studies into the occult and paranormal. After investigating several English occult societies and finding them either to be pretentious or lackluster, he began to search for groups that were more suited to his particular understanding of what an actual occult society should resemble, notable among them the Manchester based satanic group known as the 'Orthodox Temple of the Prince' as well as the 'Temple of the Sun', with which he was more involved in a leadership role. Sometime later, his efforts brought him into contact an underground pagan tradition, both matriarchal and sinister in character, referred to by him as the 'Camlad' tradition.⁴ Long was initiated into the Camlad tradition, and eventually became its head. Under his leadership, sometime in the early 1970s the Camlad coven merged with two other similar societies (the Noctulians and his own Temple of the Sun), and reformed as the **Order of Nine Angles** (ONA). While little is known about the three separate groups that became the Order, it is understood that they shared a synthesis of several elements: hermetic, pagan, and satanic. The Order clearly made use of all three elements in its early texts, in order to appeal to a broad range of potential members.⁵ Yet a critical examination of the ONA's key texts demonstrates that the satanic overtones were largely

cosmetic, and that its core mythos (or theology) is actually *syncretic* and *pagan*, though not revisionist or neopagan as other movements such as Wicca or Asatru.⁶ During the 1970s through the 1990s, the Order experienced rapid growth, mainly through promotion in print media related to mysticism and the occult. Over this time, Long developed and refined the core tents of the Order of Nine Angles, along with its mythos, structure, strategic aims, and particular strains of expression.

While the ONA by definition has no actual “leader”, Anton Long has continued as the driving force behind the ONA, and the principal author of most of the Order’s texts. Possessed of a gifted intellect and apparently a polymath, his works include not only the public mystical teachings of the Order, but also several thousand pages of text on ethics, honor, and several novellas of ‘sinister’ fiction.⁷ While Long writes primarily in English, it is clear that he draws inspiration from not only British but also international sources; not infrequently, his texts include passages of Classical Greek, as well as Sanskrit and Arabic spiritual terms. Yet despite his driving role in the Order over the last three decades, in March 2012 Anton Long announced his retirement from public life, saying that the ONA is well positioned to move into the 21st century with new hands at the wheel.⁸ At the same time, the official websites of the ONA announced that the inner circle of the ONA had elected Chloe Ortega (aka Chloe 352) to succeed Long as the official spokesperson of the Order.⁹

STRUCTURE AND DEMOGRAPHICS

While the origins of the Order of Nine Angles are rooted predominantly in British paganism, it has since spread to become a global entity, with ‘nexions’ (cells) or associated groups in America, Australia, Brazil, Egypt, Germany, Italy, Ireland, Portugal, Poland, Russia, Serbia, Spain, and South Africa.¹⁰ The majority of the traditional nexions are located in the British Isles, Ireland, and Germany, and the original cell, known as ‘Nexion Zero’, has long been located in Shropshire, England. However with the coming of the new century, two of the most senior or ‘flagship’ nexions are

located in the USA (WSA352 headed by Chloe Ortega) and Australia (Temple of THEM, headed by Ryan Anschauung). The very nature of the ONA makes data gathering difficult, as the movement is secretive by definition. Further, the ONA has carefully avoided a central administration with hard data on its membership, preferring to operate as a network or 'kollektive' (sic) of nexions instead. Further, the ONA does not require its members to pay dues or register themselves either locally or centrally. There is no 'membership' charter, no admission requirements – it is not a structured lodge or temple, but rather a movement, a subculture or perhaps metaculture that its adherents choose to embody or identify with. Yet conversely, neither is the ONA entirely anonymous, as it boasts a powerful online presence in the virtual world. A simple Google search, for example, shows how far beyond rural England the ONA has evolved, from a small group of covert pagans to a global community.

Further, the Order itself provides multiple examples of what 'members' of the ONA could be. In early 2012, Anton Long stated that 'there are (a) people associated with traditional nexions (who follow the initiatory Seven Fold Way); (b) Niners; (c) Balobians (often musicians and artists; (d) members of gang/tribes inspired by our ethos (Satanic or otherwise) such as a biker gang in Florida, and a Hispanic group in New York; (e) Empaths who follow the Rounwytha tradition and who work and live reclusively or are part of small (often Sapphic) groups; (f) people associated with ONA inspired Occult groups.'¹¹ By *Seven Fold Way*, Long refers to the sinister hermetic tradition of the original ONA; by *Niner*, he refers to a more modern type of folk-based or gang-based culture who support the ONA by practical (sometimes criminal) rather than esoteric means; by *Balobians*, the ONA refers to artists and musicians who contribute to the movement through the fine arts; by *Rounnytha* is implied a rare group of gifted individuals similar to folk-mystics or psychics. The final category (ONA inspired groups) is likewise a difficult one to approach, as the specific esoteric vocabulary of the Order has indeed been appropriated by several groups which may or may not directly acknowledge their connection to the ONA, though their texts demonstrate clear influences – examples include the US-

based ‘Tempel ov Blood’ and European ‘Temple of Black Light’. Given the very broad range of possibilities, the Order does not use the term ‘member’, but prefers instead to use ‘associate’, as it represents better the affiliation that an individual, nexion, or group may share with the Order proper.¹²

Given the complexities, then, of determining who is a ‘member’ of the Order, as of early 2012 it is likely that the global total is over two thousand associates of the Order, allowing for the broadest possible definition of who ‘belongs’ to the ONA. In terms of active nexion members, the Order’s leadership reports that at present approximately three hundred members have identified themselves to the flagship nexions.¹³ Further, the Order’s websites and leadership report that the gender balance is roughly even split, though this varies by region. In the UK, for example, the traditional nexions are said to have continued the matriarchal leadership and gender bias, with some of the original 1970’s nexions being reportedly entirely female; in the US, the flagship nexion (WSA352) reports a 2:1 male/female ratio: and in Australia, the flagship nexion (Temple of THEM) reports that the balance of male/female is even.¹⁴ These examples are not meant to be necessarily understood as exemplary, but rather as the Order’s semi-official stance on demographics and gender.

CONTEMPORARY LEADERSHIP

From its inception, the ONA has rejected the idea of any central church, lodge, or temple which has authority over the rest of the membership. This is likely (in part) a survival mechanism, as there is no central authority figure with whom the movement lives or dies. Thus while Anton Long is credited with the inception of the Order, it is widely understood that Long himself is a persona of the unknown founder. Further, it is equally possible that “Anton Long” has served as a mask for several individuals in the last decade, and thus may continue to appear in future to offer guidance to the Order as needed. Thus Long serves to validate currents and ideas within the ONA, offering guidance and suggestions to the collective, but never orders or dictates. The diffused nature of the ONA also makes a

take-over impossible, as there is no central seat or office for an individual to covet or seize. Thus a coup or schism (such as that suffered in other occult societies) is theoretically impossible, since at most a single person may lead a nexion, and never the entire Order.

Yet while there is no central authority within the ONA, that is not to say that there is no leadership or structure. The founding members of the Order, known commonly as the 'Old Guard', have served as a sort of inner council since the inception of the ONA. Directly or indirectly, the Old Guard has guided and shaped many of the younger nexions, and their word carries considerable weight. Many younger associates of the Order work to make contact with the Old Guard – a difficult feat, as they maintain considerable secrecy – in hopes of tutoring or gaining access to the original oral tradition of the ONA. While the actual identities of the Old Guard have been kept secret, they have been known through such pen-names as Christos Beast, Sinister Moon, DarkLogos, and PointyHat.¹⁵ In day to day terms, the Old Guard has worked together with Anton Long to decide what aspects of the pagan tradition to transmit to the younger generations of the Order, and those decisions are best seen through the lens of the many ONA documents released to the public. However, at the end of 2011, the Old Guard stated that they would be withdrawing from the public sphere, similar to Long's withdrawal several months afterwards. Whether their withdrawal is permanent, or whether they will maintain in contact with the flagship nexions remains to be seen. Whatever the long term impact of the retirement of Long and the Old Guard, it is certain that the greatest potential loss to the ONA is that of the oral tradition.

However, even as the Old Guard had begun its gradual withdrawal from public duty in the last decade, new voices have risen to prominent positions. Though no nexion is technically above the others, there is a system of peer recognition amongst the Order's cells. Several nexions are public and well recognized, forming a sort of 'New Guard': among them are (British) Daughters of Baphomet, (Italian) Secuntra, and (Canadian) Aerhaosh, and Alien Nation (Iceland).¹⁶ Most prominent and vocal, however are the flagship nexions: (Australian) **Temple of THEM** and (American) **White Star Acception** (aka. WSA352).

TEMPLE OF THEM

If any one nexion serves as a bridge between the traditional ONA of the 20th century, and the ONA of the future, it is the Temple of THEM.¹⁷ The name of the nexion (Temple of THEM) appears to be a reference to the name 'THEM' used for the dark spirits or deities of the Order, referenced in some of the ONA's fiction, e.g. 'Falcifer'. Further, if any of the Old Guard remain accessible to the public, it is Ryan Anschauung. Writer, historian, artist and visionary: Anschauung appears to serve not only as counselor to those intrepid souls searching for answers in the ONA's esoteric traditions, but also as archivist of the Sinister, including the semi-official archivist of the ONA. As editor of the Black Glyph Press, Anschauung has published the collected public works of the ONA (*De Requisite Exquisite*) and its nexions, as well as his own haunted insights into the Order's past and present.¹⁸ From available information written by the Temple themselves in their e-zine *Oto Anorha*, THEM originally consisted of six key members. Asked in 2011 about its membership numbers, one of its founders admitted over the course of 2009-2011 the increase of two more key members bringing the total to eight. Asked in 2012 about its membership numbers, the Temple of THEM replied that those details were no longer being released.¹⁹ From the evidence available online it is apparent from literally hundreds of posts and dozens of articles released by THEM that there is constant and long term contact between the Temple and the public with hundreds of instances of consultation by would-be-initiates on various esoteric matters being fielded by THEM representatives or perhaps just one. It is reasonable to assume there is an equal or larger share of such questions fielded privately. Thus while the core of the nexion remains likely small, the Temple's true strength is in its influence over those ONA associates or would-be affiliates who correspond with Anschauung and his nexion.

WHITE STAR ACCEPTION (WSA352)

Articulate, urbane, and assertive: WSA352 is one of the most outspoken and compelling voices of the 21st century ONA.²⁰ The

mission statement of WSA352 is: 'To Presence the Dark, Progression, & the Sinister Feminine. The White Star Acception is a Sinister Tribe of the Order of Nine Angles. The Acception was established to provide a social structure and social order supportive of the practice and application of the Sinister Sevenfold Way, and to preserve the teachings and traditions of the ONA for Sinister Posterity.' WSA is a unique nexion in that it has multiple 'colonies' in 4 locations: California, Arizona, Texas, and New York. Progressive by nature, as opposed to being rooted in the traditional paganism of the ONA, the social structure of WSA is likened in their own writings to urban tribalism or gang culture. The California colony reports approximately 35 members, Arizona has 57 active members, while New York and Texas have much smaller numbers of active associates. The average age of the associates of the WSA nexion is 15-30, which is in keeping with the gang culture theme.²¹ One unique trait of White Star Acception is the Boudoir, a council of female members. The Boudoir is the 'supreme authority' of the whole WSA, and it internally appoints something called the *triumvirate* which has a term of 10 years. The triumvirate is made up of the Chief Executive Office (CEO), Chief Financial Officer (CFO), and Chief Propaganda Officer (CPO), who works with the ideology, indoctrination, Propaganda, memetic, internal Human Relations, and outer Public Relations.²² WSA maintains a powerful web presence, and appears to be the driving force in promoting the ONA online through blogs, official (or semi-official) websites, and social media sites. White Star Acception is also progressive in terms of cultural and ethnic diversity, and has been one of the principle agents in promoting the ONA amongst the Asian and Buddhist communities both nationally and globally.

THE OUTER REPRESENTATIVE

As stated above, the Order of Nine Angles has no centralized office or authority, beyond whatever respect is commanded in the persona of its founder. Nevertheless, there exists a position within the Order known as the Outer Representative, who serves as a both the official spokesperson for the ONA to the exterior, and also as the de-facto

voice of the Old Guard within the Order itself. Over the last 30 years, a number of figures have held this office. Most memorable is Christos Beest, the pen name of British artist and composer Richard Moul, who served as Outer Representative during the 1990's. Contemporary occultist Michael Ford became the ONA's outer representative in 1996, under the pen name 'Vilnius Thornian', though he later relinquished the role in 2002. Recently in 2011, Chloe Ortega of WSA352 was nominated Outer Representative by the Old Guard just before their withdrawal, making her the current spokesperson for the Order of Nine Angles.²³ A young woman of mixed Latino and Thai descent, Chloe Ortega is the first female Outer Representative to hold the office in public ONA history. An avid thinker and gifted writer, she is best known to the Order as a progressivist and force for change, and frequently works to hybridize the initially Europeanized ONA philosophy with her own Buddhist philosophy. Under Ortega's influence, the ONA is likely to be increasingly less associated with satanism (as in the past), and more with Tantric, Islamic, and eastern ideals.

BELIEFS & PRACTICES OF THE ONA

The Order of Nine Angles has **five core principles**, which are:²⁴

1. The Way of Practical Deeds. This refers to the conviction that the ONA is a collective of action, not merely reflection. Initiates are expected to live an 'exeatic' life, meaning a life that defies social conventions (and indeed laws). A initiate of the ONA may, for example, decide to become (e.g.) a vigilante, soldier, or criminal in their quest to understand life through action.

2. The Way of Culling. The most controversial of the ONA's principles, this tenet has two sides. On the one hand, it refers to the ONA's conviction that some human 'scum' have no place in society, and that they deserve to be removed. Thus a member of the ONA may decide to join a police force to obtain combat training, and then use their position of authority to kill criminals, rather than arrest them. On the other hand, this tenet also refers to blood sacrifice to

the dark gods, in a manner similar to that described in pre-Christian Europe among the Celts and Germanic tribes, or among some rare Shaivite sects in classical India, or as the early modern Thuggee society.²⁵

3. The Way of Kindred Honour. This principle emphasizes the need for solidarity and mutual trust, honor, and respect between the various nexions and members of the ONA. The Order sees its members as an extended family, and in the rare cases of dispute, has very clear guidelines as to how those disputes are allowed to be conducted. In simple language, the ONA protects its own.

4. The Way of Defiance of and Practical Opposition to Magian Abstractions. This principle refers to the ONA's opposition to what it perceives as illegitimate Magian (western Judaeo-Christian) control of global culture and economics. The Order insists that its members fight against forces like globalism and rampant capitalism, in an effort to return to an earlier, less exploitative form of society.

5. The Way of the *Rounwytha* Tradition. The ONA teaches that the Magian culture has greatly reduced the role of women in society and spirituality. Thus it encourages the return to the *Rounwytha* tradition, which is the mystic, empathic, folk tradition that embraces and reveres the divine feminine archetype. The term itself is almost certainly derived from Old English *rūnwita*, meaning 'one who understands' or perhaps 'one who knows secrets'.²⁶

THE SEVEN FOLD WAY

The spiritual paradigm of the Order of Nine Angles is complex, being both syncretic and constantly evolving. As mentioned above, the ONA's beginnings were from the fusion of three separate traditions (Camlad, Noctulians, Temple of the Sun), and can perhaps best be described as dark Anglo-Celtic paganism, with strong satanic overtones. Yet over the last three decades, the ONA has incorporated increasing amounts of hermetic lore, alchemical texts and terminology that is clearly from medieval Indian and Islamic

esoteric. While the Order is very diverse in terms of the type of associates / affiliates it attracts, the core mystical tradition of the ONA is the ***Seven Fold Way***, also known as the ***Hebdomadry***.²⁷ The *Seven Fold Way* is essentially a hermetic system that defines itself as being deeply rooted in Western occultism, and provides a path to ascension that is exceptionally difficult in physical and psychic terms. The *Seven* refers to both the seven grades of the path, as well as the seven planets which are understood to have esoteric significance. The seven stages of the *Way* are (1) Neophyte, (2) Initiate, (3) External Adept, (4) Internal Adept, (5) Master/Mistress, (6) Grand Master/Mousa and (7) Immortal. Yet unlike other degree-based systems, the ONA does not offer initiation to its students; rather, the students must initiate themselves through personal grade rituals and challenges. For example, a person who desires to begin the *Way* must obtain and study the key texts, and perform a private hermetic ritual under the full moon.²⁸ Having done this, they have obtained the first grade (Initiate). To reach the second grade, one is required to learn the core texts and begin to master certain basic practices, as well as undertake a regimen of physical fitness. Important practices also include learning a variant of monastic chant, path-working with a special ‘sinister’ tarot that the magician must construct or commission, and developing skill at a special game known as the ‘Star Game’, which is detailed in the Order’s key texts (see image on next page).²⁹ Grades rituals (meaning the rituals of passage) for the fourth stage (Internal Adept) involve living in complete isolation for at least one season, as well as being able to cycle, run, and hike considerable distances.³⁰ Each grade thereafter requires increasingly difficult challenges, culminating in the 5th grade (Master) with the mystic having to undertake physical challenges comparable to a triathlon, as well as having developed/learned several esoteric skills along the way.

INSIGHT ROLES

One of the most challenging aspects of the ***Seven Fold Way*** is the insistence on learning through adversity, known in Greek as *patheimathos*. In broad terms, once an initiate of the Seven Fold Way reaches a certain stage in their spiritual journey (External Adept), they

are obliged to undertake a role not unlike a professional internship, where for a period of several months the initiate must practice a new way of life. Interestingly, the ONA's suggested Insight Roles during the 1980s and early 1990s were largely criminal or military. For example, the essay 'Insight Roles: A Guide' from 1989 on the subject reads that an initiate should:

‘2) Become a professional burglar, targeting only victims who have revealed themselves to be suitable (e.g. by testing them – qv. the Order MSS dealing with victims etc.). The aim is to specialize in a particular area – e.g. fine art, jewelry – and become an “expert” in that area and in the techniques needed to gain items.

3) Undertake the role of extreme political activist and so champion heretical views (by e.g. becoming involved in extreme Right-Wing activism). The aim is to express fanaticism in action and be seen by all “right-thinking people” as an extremist, and a dangerous one.

4) Join the Police Force (assuming you meet the requirements) and so experience life at the “sharp end” and being a servant to a higher authority.’

Clearly, these early roles were potentially very dangerous, and likely to introduce the initiate to danger and indeed violence (either active or passively). Yet in the late 1990s and early 21st century, new insight roles introduced through ONA essays include a period of monastic life as a Buddhist monk. This drastic shift in possible roles could be read perhaps not as a softening of the ONA's pro-violence convictions, but rather as a step towards the internationalizing of the Order.

Photo of Star Game³¹



Photos of ONA member during Insight Role³²



CAUSAL & ACAUSAL REALMS

The Order of Nine Angles holds that the world of normalcy which we inhabit is the *causal* world.³³ Herein the laws of cause and effect, of time, space, and gravity all apply. The *causal* world is a place where the laws of physics are absolute, and where science is sufficient to explain and understand all things. Yet the ONA also posits the existence of the *acausal*, a term referring to the supernatural realm where the laws of physics are meaningless, and where time and space are perceived or exist in ways that most humans cannot possibly understand. The *acausal* plays a central role in the mystic tradition of the Order. Indeed, the very concept of the Adept is tied into one's apprehension of the *acausal*, and ability to 'presence' it – that is to drawn on the numinous energies of that other place – and draw them into this world, in order to cause change in accordance with the sorcerer's designs. This is effectively what constitutes magic or sorcery, according to the mystical paradigm of the ONA. According to the main texts of the Order, real sorcery is complex, and should be divided into three categories.³⁴ The simplest type of magic is *external* (or hermetic), and resembles what most people envision when they imagine magic: love spells, curses, luck spells, and spells to bring good crops and harvest. The second category of magic is *internal*, focusing on the transformation of the sorcerer from something human to something alien. The final category is *aeonic* magic, which is focused not on the sorcerer or her/his particular aims, but rather on the creating widespread (perhaps memetic) change on a social scale.³⁵ In terms of the theory behind magic or sorcery, humans are thought to be capable of creating supernatural change in the *causal* world, as they are living nexions (or doorways) to the supernatural *acausal* realm. Yet while the *acausal* is a source of tremendous power, it is not considered to be a safe or friendly realm, any more than the ocean itself – and like the ocean, it is believed to be inhabited by beings that are both ancient and powerful.

DARK GODS

One of the defining features of the Order of Nine Angles is its unique pantheon of sinister entities with which the mystic is expected to work. The Dark Gods are unique to the ONA, in that their names and sigils are not found in other contemporary or historical systems of hermetic or pagan tradition. Yet the Order is not dogmatic about their existence – in fact, it is expected that the mystic may decide to perceive such entities as part of the subconscious. The texts of the ONA provide names and sigils of some of the dark gods, along with instructions for how to contact them, with the caveat that such an undertaking may cause insanity or even death if poorly done. In the essay ‘The Dark Gods: A Basic Introduction for non-Adepts’, the ONA states that:

‘According to sinister tradition, the Dark Gods are actual entities which exist in the acausal universe. According to our spatial, causal, perception, these beings may be regarded as “timeless” and “chaotic” (and also terrifying not mention “immoral”). Since our consciousness is by its nature partly acausal, these entities may become manifest for us – or rather may be partly perceived by us ... The ordeal of the Abyss involves confronting these entities, and accepting them for what they are: that is, unbound by our illusion of opposites and the alleged conflict between “good and evil”.’

Some of the dark gods in *Naos* include primitive archetypes with familiar names such as ‘Baphomet’, albeit recast in a different role than that of medieval imagining. For example:



Baphomet: the archetypal dark goddess, described as a mature woman bearing a severed head, and covered in gore. This figure has strong parallels to the (Irish) Morrigan and (Indian) Kali. The severed head is also a parallel to medieval depictions of the Algol constellation, with reversal of gender roles.

However other of the dark gods' names are clearly drawn from Classical sources and astronomy, as for example:



KTHUNAE

The sigil for this dark god is clearly astrological, resembling the Ursae (dipper) constellations. Kthunae is likely from χθονα (underworldly) in Greek.



NEMICU

Said to be a 'bringer of wisdom'; its sigil appears to be Semitic or Proto-Arabian in origin, especially given moon and star symbol. The body of the sigil appears to be adapted from the Carthaginian 'Tanit' glyph.³⁶



VINDEX

A complex figure, not a deity but rather a sort of dark messiah (or perhaps antichrist) who is expected to fully embody the virtues of the Order and usher in a new age.³⁷ Vindex will be a human mystic who presences the Acausal energies in a way yet unseen or unheard of, except in myth.³⁸

Still other of the dark gods appear to be genuinely alien, or perhaps inspired by horror/science fiction. Take, for example:



ATAZOTH

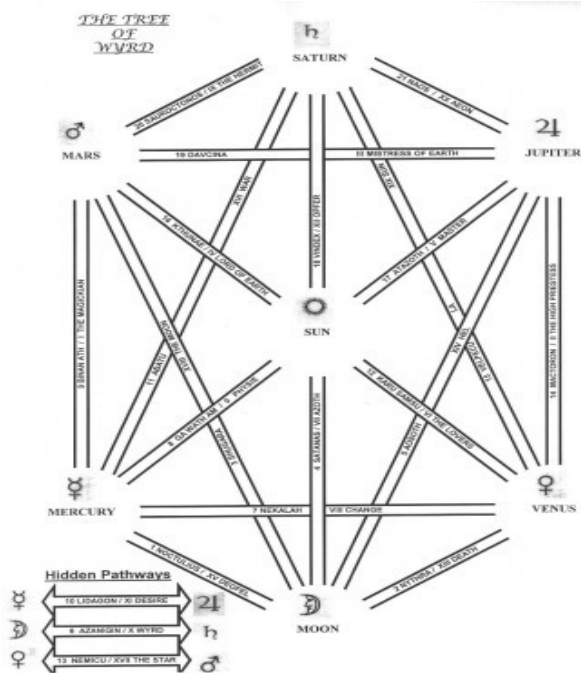
Interpreted to mean 'an increasing of azoth', and yet is called 'the most powerful of the dark gods'. This dark god is figures in one of the ONA's fictional texts by the same name. Yet it is difficult not to notice the passing familiarity with the alien being 'Azathoth', and thus the Order may in part be giving a nod of the head to the sinister fiction of New England author HP Lovecraft.

THE TREE OF WYRD

The ONA promotes a model of the Cosmos that is based on a model which incorporates the seven planets into a structure known as the Tree of Wyrd. *Wyrd*, in this particular case, is an Anglo-Saxon word which can be translated as 'fate' or 'destiny'. These planets are the Moon, Venus, Mercury, the Sun, Mars, Jupiter, and Saturn. The ONA text *Naos* includes an image of the Tree, showing not only the seven spheres (themselves nexions), but also the pathways between them, which are used in the hermetic 'path-working' rites of those who pursue esoteric initiation via the Seven Fold Way. This implies that the sorcerer-initiate of the Seven Fold Way would undertake hermetic rituals that involve the sorcerer attempting to draw on the energies of one or more of the planets, in a particular sequence suggested by the Tree of Wyrd (see illustration below). Thus the magic of the Order and its mystic cosmology in some ways mirrors that of the medieval astrological texts of European and North Africa. The ONA's 'Glossary of Terms' (2011) describes the Tree of Wyrd as follows:

'The Tree of Wyrd, as conventionally described ("drawn") and with its correspondences and associations and symbols [-] represents certain acausal energies, and the individual who becomes familiar with such correspondences and associations and symbols can access [-] the energies associated with the Tree of Wyrd. The Tree of Wyrd itself is one symbol, one representation, of that meeting (or "intersection") of the causal and acausal which is a human being, and can be used to represent the journey, the quest, of the individual toward the acausal - that is, toward the goal of magick, which is the creation of a new, more evolved, individual.'

An illustration of the Tree of Wyrd taken from the ONA text *Naos* is represented below.



THE MEANING OF THE NINE ANGLES

One of the mysteries of the Order has been its very name. Frequently aspiring associates ask: to what does the ‘Nine Angles’ refer? The ONA offers several answers to this question through various texts and essays.³⁹ On the one hand, the Nine Angles are said to refer to the seven planets individually (as seven angles), in addition to the entire system as a whole (as the eight angle), and with the mystic as the ninth angle. Clearly, the term ‘angle’ can be understood figuratively. Another possibility is that the term refers to seven ‘normal’ alchemical stages, plus two additional processes that involve esoteric time. A further possibility suggested by ONA texts is that it refers to nine emanations of the divine, as recorded in medieval sufi texts. It is equally likely that the Order has borrowed from classical Indian tradition that arranges the solar system into nine planets, and the world itself ‘has nine corners’; or perhaps from the Sanskrit

srivatsa, a special mark with nine angles that indicates supernatural or heroic.⁴⁰

ESOTERIC TEXTS OF THE ONA

The Order of Nine Angles has produced literally thousands of pages of fiction, theory, and practical guides for its initiates – and surprisingly, has made the great majority of its texts available for free to the public via web distribution. In terms of fiction, the ONA boasts the *Deofel Quintet* as its principle work: a collection of five esoteric tales numbering well over 500 pages, which deals with frightening supernatural forces and sinister societies. These tales are prefaced by an introduction which suggests various critical readings possible for the initiate to get the most understanding from the stories in the collection. There are two primary sources which merit special attention: these are *Naos* and *Codex Saerus*. *Naos* is the main esoteric text of the Order, which outlines the stages of the *Seven Fold Way*. An interesting manuscript by contemporary standards, it is freely available on the internet as a PDF document. The document itself has sections that were initially typed, with several pages that are handwritten. *Naos* contains three major sections: (a) an overview on the theory and practice of the Seven Fold Way; (b) an overview of sorcery (e.g. ecstatic, hermetic, empathic, planetary); (c) a collection of esoteric, covering such topics as mystic chant, the Star Game, alchemy, and the runes. While *Naos* positions itself as a complete esoteric system, it nevertheless has clear influences. Much of the terminology is drawn from classical Latin or Greek, while the system or paradigm of hermetic magic that draws on the **seven planets** is evidenced in such medieval Arabic texts as the *Ghayat l-Hakim* (later known as the Latin *Picatrix*), as well as *Shams l-Maarif*.⁴¹ The reliance on planetary spirits is a feature common to North African and Middle Eastern esoteric texts from the medieval period, as opposed to European magical texts, which rely on (Judaeo-Christian) liturgical goetia.⁴²

Codex Saerus is the other principal ONA grimoire. Where *Naos* is very much a text for the solitary practitioner, the *Codex* assumes that one has founded a nexion (coven) with which to perform group

ceremonies. While the majority of these have satanic themes (not unlike that of Huysman's *La Bas*), a close reading suggests that the framework is genuinely more pagan than actually 'satanic' in the traditional sense. Interestingly, while both texts originate from the same decade, there are few instances of contemporary nexions making use of the *Codex* except as a symbol or reference to archaic (even fictitious) practices, whereas *Naos* is still described as a tool for the modern initiate. It has been noted that the *Codex* is an example of a localized (British) understanding of the sinister tradition, and therefore the ONA nexions in the Americas, Africa, and Asia would develop their own 'Codex' which is culturally relevant to the region in which they are situated.⁴³

CONTEMPORARY GOALS

Since its inception, the Order of Nine Angles has described its own progress as having moved through various iterations or phases. Initially in the 1970s and 1980s, the main mission of the ONA was to raise awareness of its existence within the occult community, and to increase its numbers. As a direct result, many of its core texts were produced and published during this critical period. In the 1990s and early 21st century the ONA entered the second phase of its existence, which emphasized less on recruiting and more on the refining of the Order's teachings – this was a relatively quiet period, and many of the Order's senior members withdraw from public scrutiny, leading many to assume that like many other occult groups, the ONA was defunct. However in 2008, the ONA entered a new phase (recognized as ONA 3.0 in late 2011), which featured much more aggressive promotion of the Order through virtual media such as blogs, online discussion forums, Facebook and Youtube. Today the ONA is widely considered one of the leading Left Hand Path groups by virtue of its online presence.

Given the non-hierarchical structure of the ONA, it is difficult to directly identify the Order's goals for the immediate or long distance future. As the Old Guard has withdrawn, Anton Long has stated that the future of the Order belongs in the hands of its younger members, so any guesses as to the direction of the future

ONA must take into consideration the currents of the flagship nexions, in addition to the stated goals of Long and the other senior members of the ONA.⁴⁴ Yet there are some goals that do appear to be common to the Order in general, which are summarized below.

The New Aeon: the ONA believes that the current *aeon* (spiritual age) has failed, and that global culture is sickened by the weight of its own stagnation. Corporate greed, political instability, religious extremism, and environmental disruption are all symptoms of the Magian (Judaico-Christian) political failure to lead. The Order's solution is to usher in a new age, a sort of golden age where society returns to nobler ideals and cultural norms, and where the social structure itself is based on tribalism rather than the city-state of today. This will be accomplished through the returning of the dark gods, which may be understood in either a literal or figurative sense.

Vindex: the ONA believes that the change in the current age will be heralded by the coming of Vindex (mentioned above under 'Dark Gods'), a heroic revolutionary who will lead the movement that restores justice. Vindex (literally 'avenger' in Latin) is considered to be the successful 'presencing' of *acausal* energies in the *causal* world, perhaps in a manner to the demigods Achilles or Arjuna. In fact, it may be best to consider Vindex a hero in the Homeric Greek sense of the word, meaning a semi-divine warrior. It is held that Vindex will lead the ONA to prominence (if not dominion) in the new *aeon*, with the likely support of the Order itself. The ONA states that Vindex may be male or female, and of any ethnicity. Vindex is also upheld as an archetype to which any mystic of the Seven Fold Way can aspire to embody.

Expand or Die: the ONA is aware that it does not exist in a vacuum, and that rival sects or traditions compete for the same group of potential initiates. The Order admits that it is one of three western esoteric groups that are openly aligned with the Left Hand Path.⁴⁵ The withdrawal of the 'Old Guard' and recent appointment of Chloe Ortega, herself a young American, is perhaps a sign that the Order is aware that the future of the ONA is safest in the hands of fresh

blood, rather than to risk stagnation. Likewise, the ONA of today is considerably more diverse than the Order in the previous century, in that its very concept of affiliation has broadened to include not only the mystics of the *Seven Fold Way* who are the spiritual core of the order, but also *Balobian* artists who use video and media to promote the ONA's sinister spirituality, and *Dreccian* urban tribes who put the sinister mythos into concrete action.

THE FUTURE VISION OF THE ONA

Growth and Evolution: the ONA recognizes that while its past is rooted in the pagan and satanic traditions of western Europe, these were a starting point, rather than an anchor. The ONA nexions of the early 21st century may admit their spiritual heritage has very dark roots, but the overall tone of the Orders' new leadership rings in sharp contrast with that of the 1980s and 1990s. While the Order's members may still occasionally enjoy the term 'satanic' as a moniker, it is an image that the ONA appears to be ready to discard as out-moded and out-dated, an outer form that has ceased to be culturally relevant or useful.⁴⁶ The ONA of today appears to include spiritual vocabulary of Buddhism and Islam, perhaps in an effort to expand its potential market beyond the 'regular' dark or gothic subcultures of the Americans and Europe. Further, the Outer Representative of the ONA has stated that in this new century, the ONA looks to recruit from better educated and more socially mobile levels of society, and to focus on higher learning of its associates. This is not to imply that the Order in any way will become more mainstream or less extreme in its convictions, but rather that one may expect to see a marked increase in its ability to articulate its message of social change and personal transformation through assimilation or sublimation of sinister forces/archetypes. If the current new generation of leadership is any indication, the Order stands a strong chance of achieving its current and future goals of growth and development. To what extent the traditional mythos of the ONA will remain intact in the 21st century, or will evolve along with the Order, remains yet to be seen.

¹ I am indebted to Anton Long, Ryan Anschauung, and Chloe Ortega, as well as other senior members of the ONA who asked not to be named, for their assistance, data, suggestions, and personal testimony in the research and production of this chapter. The majority of this data was obtained via interviews in late 2011 and early 2012. To the best of his knowledge, the author is the final academic to interview Anton Long before his retirement from public life.

² This is not to say that there are no hypotheses about the identity of Anton Long, but rather that the principle suspect (David Myatt) has refused to acknowledge any connection with this nom-de-guerre. It is also quite possible that the name has been used by multiple individuals over the last 30 years, and may continue to be used in a similar vein. See, for example, ONA (2011) 'Questions for Anton Long II', Ortega (2012) 'ONA: A Brief Overview'; Senholt, J. C. 'The Sinister Tradition: Political Esotericism & the convergence of Radical Islam, Satanism and National Socialism in the Order of the Nine Angles', Norwegian University of Science and Technology, Conference: Satanism in the Modern World (November 2009):7. *Contra*, see Myatt, D. (2011) 'David Myatt: ONA Grandmaster, Nazi, Satanist, Muslim, or Mystic?'

³ Personal correspondence with Anton Long, 27 October 2011. Cf. Ortega (Sept. 2011).

⁴ Long, October 2011.

⁵ *ibid.*

⁶ As evidence, Long states that the *Camlad* tradition was: '**indigenous paganistic** [emphasis mine] ... from that area of England known as the Welsh Marches. They had certain traditions, nearly all of which were aural - traditions such as spending three or more months alone in forests or mountains in order to develop certain Occult abilities, and a rural ceremony (infrequently held) involving a human sacrifice in order to ensure good crops and healthy livestock' (October 2011).

⁷ Examples of the major texts include *The Deofel Quintet* (1974-85), *Naos* (1st ed. 1979, revised ed. 1989), *Codex Saerus* (1st ed. 1983, revised ed. 2008).

⁸ Personal correspondence from Sinister Moon, 20 March 2011; cf. ONA (2012) 'The ONA Lineage'.

⁹ See, for example, the official ONA website, which reads: 'As of December of 2011 (122 year of fayen) the Old Guard quietly elected Christos Beest's successor to the post of Outer ONA Representative. The new Outer Rep has been privately informed. Julie Wright – a friend and "historiographer" of David Myatt – as a third party has confirmed this over at her site at the following link: <http://www.davidmyatt.ws/dwm-about.html> in the ONA section' (<http://www.o9a.org/news/>).

¹⁰ Personal correspondence with Anton Long, 27 October 2011. Long also writes (18 November 2011) that the distribution of ONA affiliates can be partially estimated as: 'United States 34.1%, Canada 8.2%, United Kingdom 7.1%, Italy 6.5%, Egypt 5.9%'.

¹¹ Long, October 2011.

¹² The **Tempel ov Blood** (sic) has been previously discussed by Sieg (2009): 6-9. It maintains a very low profile, but has a website at <<http://tempelovblood.tripod.com/>>. Attempts to contact the group for interview purposes did not receive replies. The website identifies the Tempel's purpose as follows: 'The Tempel ov Blood exists as a Nexion to the Dark Gods as well as a guidance and filtration system for aspiring Noctulians. For those seeking a harsh alchemical change into the Transcendental Predator based on a synthesis of Sinister Hebdomantry and Vampirism...Our Calcination, Seperation, and final Coagulation will create a New Being capable of bringing about the "Day of Wrath" spoken of in the Diabolus Chant.' While not directly acknowledging the ONA, the use of the Order's signature vocabulary (e.g. *nexion*, *dark gods*, *hebdomantry*) is evident. The **Temple of Black Light** is a very different organization, in that its focus appears to be gnostic and 'necrosophic' (or necromantic), in that it is dedicated to a re-casting of the Biblical Cain as its chief patron. In late 2011 the Temple of Black Light dissolved its website, but its core texts *Liber Falxifer* and *Liber Falxifer II* both make use of the terms *causal* and *acausal*, which appear to be drawn from the ONA.

¹³ Personal correspondence with Anton Long, 27 October 2011.

¹⁴ Personal correspondence with Chloe Ortega, 11 October 2011 & Ryan Anschauung 5 April 2012.

¹⁵ Cf. Senholt 7.

¹⁶ A lengthier list of known nexions is available on the official website of the ONA under the heading 'Nexions' at <<http://www.o9a.org/>>.

¹⁷ The public website of the Temple of THEM is available at <<http://www.wix.com/mvimaedivm/ryananschauung>>.

¹⁸ The Black Glyph Society site is at <<http://www.lulu.com/spotlight/theblackglyphsociety>>.

¹⁹ Personal correspondence with Ryan Anschauung 5 April 2012.

²⁰ The official blog of WSA352 is available at <<http://onanxs.wordpress.com/>>.

²¹ Personal correspondence with Chloe Ortega, 11 October 2011.

²² *ibid.*

²³ ONA (2012) 'The ONA Lineage'.

²⁴ See, for example, Long (2011) 'The Core ONA Traditions'.

²⁵ Cf. Senholt 5-6, Sieg G. 'Angular Momentum: From Traditional to Progressive Satanism in the Order of Nine Angles', Norwegian University of Science and Technology, Conference: Satanism in the Modern World, November 2009): 5 & 7. It is noteworthy that while this principle has (understandably) attracted considerable attention for its overt criminality, none of the nexions interviewed admit to every having carried out this practice in ritual terms, though some evidence suggests that members of the ONA have joined police or military groups in order to gain the opportunity for legitimate (or legal) violence through combat in war. By personal communication in April 2012, Ryan Anschauung comments that the television series 'Dexter' portrays an individual who frequently performs (ritual) culling, yet through effective narrative he is able to appeal to a public audience as a type of antihero. In correspondence of 27 October 2011, Long, writes: 'Yes, some traditional nexions known to me do practice ritualized culling (some only every seventeen years or so), as some Niners and Dreccs cull in their own individual non-ritualized manner.' He also gives the example of a fictionalized account in the short story 'Wolves' available at www.o9a.org/wp-content/uploads/texts/living-the-dark-side.pdf.

²⁶ About this tradition, ONA (2012) writes: ‘Given the nature of these abilities, qualities, and skills, the overwhelming majority of individuals who follow the Way of the Rounwytha are women – who thus embody our sinister feminine archetype – although a minority are men who, following The Seven Fold Way into and beyond the Abyss, have successfully melded the sinister with the numinous and who thus embody and are that rare archetype, The Mage, with such archetypes, by the nature of such entities, being in constant fluxion. Or, expressed exoterically, being an expression of the uniqueness of such esoteric individuals. Among these [female Rounwytha] abilities, qualities, and skills are: (1) Empathy; (2) Intuition, as a foreseeing – praesignification/intimation – and as interior self-reflexion; (3) Personal Charm; (4) Subtlety/Cunning/Shapeshifting; (5) Veiled Strength. Rounwytha skills and abilities were evident, for example and in varying degrees, in the Oracle at Delphi, in the Vestales of Rome; in the wise, the cunning, women of British folklore and legend; in myths about Morgan Le Fey, Mistress Mab, and Ἀμαζόνες; and in historical figures such as Cleopatra, Lucrezia Borgia, and Boudicca.’ See <http://rounwytha.wordpress.com/>.

²⁷ See *Naos* 9-44.

²⁸ *ibid.* 11-12.

²⁹ *ibid.* 47-58. Examples of ‘sinister chant’ are available at:

<<http://www.o9a.org/sounds/>>

³⁰ The manuscript *Hostia III* reads: ‘Several physical (and mental) goals of which the minimum standards are (a) walking 32 miles carrying a pack weighing not less than 30 lbs in under 7 hours over difficult hilly terrain; (b) running 20 miles in less than 2~hours over fell-like / mountainous terrain; (c) cycling not less than 200 miles in 12 hours.’ See Long, A. *Hostia III* (Thormynd Press: Shropshire, 1992).

³¹ Image courtesy of Ryan Anschauung. Source:

<<http://www.wix.com/mvimaedivm/ryananschauung#!star-game-gallery>>

³² Sources: <http://www.o9a.org/wp-content/uploads/02441932.jpg> and <http://www.o9a.org/wp-content/uploads/92847272.jpg>.

³³ See, for example, *Naos* 7-8, 'Causal/Acausal' in *Naos* 105, or 'Acausal Existence - The Secret Revealed' in *Hostia I* (1992).

³⁴ See, for example, ONA, 'Guide to Black Magick' (22 Sept. 2009) at <<http://vndx.wordpress.com/2009/09/22/guide-to-black-magick/>>

³⁵ *ibid.*

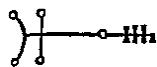
³⁶ This glyph is very similar to the Phoenician 'Tanit' symbol used in Carthage and its settlements.



(Tanit) from <<http://math.arizona.edu/~dido/tanit2.jpg>>

³⁷ Cf. 'Vindex' writings of the Numinous Way founder, David Myatt.

³⁸ The symbol is similar to that used for the star Algol, the demon star, as depicted in medieval texts. Credit for pointing this out to me is due to Chloe 352, and to Alektryon Christophorus of Brazil whose comments were instrumental in this link, and whose full article was published in *Oto Anorba* 29. See, for example, the symbol for Algol in the work of Agrippa in his *De Occulta Philosophia*. The Algol symbol is below:



(Algol)

³⁹ See, for example, Long, A. 'Concerning The Meaning of The Nine Angles: A Collection of Texts (Part One)' (2009) at <<http://www.o9a.org/wp-content/uploads/texts/nine-angles-texts-part1.pdf>>; also Long, A. 'Concerning The Meaning of The Nine Angles - Part Two' (2010) at <<http://www.o9a.org/wp-content/uploads/texts/nine-angles-texts-part2.pdf>>.

⁴⁰ On the nine angled *srivatsa*, Gonda states that: 'This [mystical] figure ... has **nine angles**: the **number nine** often occurs in connection with **auspicious objects, powers and ceremonies related to material welfare** [emphasis mine]' (45). See Gonda, J. 'Ancient Indian Kingship from the Religious Point of View (Continued)', *Numen*, Vol. 4, Fasc. 1 (Jan., 1957): 24-58. The Indian belief that the world has nine corners is attested even in medieval European sources, e.g. Father Emanuel de Veiga (1549-1605), writing from Chandagiri in 1599 who states '*Alii dicebant terram novem*

constare angulis, quibus celo innititur.’ (Others said that the Earth had **nine angles** [emphasis mine], by which it was lifted up to Heaven), see Charpentier, J. ‘A Treatise on Hindu Cosmography from the Seventeenth Century’, *Bulletin of the School of Oriental Studies, University of London*, Vol. 3, No. 2 (1924): 317-342. It is clear despite claims that the term ‘nine angles’ was introduced in the twentieth century, the term is centuries older, especially in esoteric or cosmological discourse.

⁴¹ See Pingree, D. *The Latin Version of the Ghayat al-Hakim*, Studies of the Warburg Institute, University of London (1986); Ritter, H. ed. *Ghayat Al-Hakim Wa-Ahaqq Al-Natijatayn Bi-Altqdim* (Leipzig : B.G. Teubner, 1933); al Buni, *Shams al-Ma’arif* (Birmingham: Antioch Gate, 2007).

⁴² Indeed, the founder of the ONA has stated in several documents (and interviews) that *Naos* was influenced by a private collection of unpublished Arabic manuscript folios, which may share a common ancestry with which the *Picatrix* and *Shams*; from personal correspondence with Anton Long, 28 October 2011.

⁴³ As an example, the Black Mass is a culturally relevant ceremony for nexions in (Christianized) Europe, but would be nonsensical in a Hindu or Buddhist region.

⁴⁴ Personal correspondence with Anton Long, 12 November 2011.

⁴⁵ The other two groups are commonly identified as the Church of Satan and Temple of Set. This does not imply that either group admits to rivalry of any sort officially, though anecdotal evidence from the online discussion forums suggests that the discourse between the three groups has historically been (and continues to be) heated. See, for example, the correspondence between ToS founder Dr Michael Aquino and ‘Stephen Brown’ in “The Satanic Letters of Stephen Brown” in *Hostia I*.

⁴⁶ Sieg astutely notes (2009): ‘I suggest here that the Order of Nine Angles is also post-Satanic, having outgrown its identification with its original Satanic paradigm to evolve its system into novel forms. I also suggest that although it still retains the concept of the “Sinister” as a familiar, familial moniker, the ONA is poised to outgrow its exclusive identification with the Left-Hand Path – a trend already indicated by

the ease with which it assimilates, uses, and subverts Right-Hand Path esoteric and exoteric forms to its particular aeonic purposes; such that the ONA system includes but transcends even the Left-Hand Path / Right-Hand Path dualism which would otherwise appear endemic to the concepts of the sinister.’ See Sieg, 2-3.

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